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NEW JERUSALEM MAGAZINE.

VOL. V. — NEW SERIES. — No. 7.

JULY, 1881.

THE EARTHS IN THE UNIVERSE.

IN a former number we noticed briefly a remarkable book, recently published, bearing the title of "The Unseen Universe, or Physical Speculations on a Future State." We refer to it again, for the purpose of examining what its authors, who are eminent scientists, say of Swedenborg's "Earths in the Universe." They give a brief but quite fair account of his doctrines concerning the other world; in the course of which they say, "'A man at death,' he tells us again, 'escapes from his material body as from a rent or worn-out vesture, carrying with him every member, faculty, and function complete, with not one wanting, yet the corpse is as heavy as when he dwelt therein.'"

The authors then proceed to say what they think of Swedenborg himself: —

"We have now said enough to give our readers some idea of Swedenborg's spiritual system. Unquestionably it is the system of a profound thinker, and many great men have not hesitated to express their admiration of Swedenborg and his works. It is one thing, however, to admit the beauty, the philosophical completeness, and even the possible truth, of many of his statements, and another thing to believe that he actually conversed with the inhabitants of another world in the way in which one man converses with another.

"But, after all, suppose that the every-day experience of men is, that only he who lives in the world as not of the world lives a true life,— and this is the Bible teaching, — whose, then, is the true doctrine?

"Swedenborg errs if he claims this as his *exclusive personal* experience. Paul claimed it as belonging to all men. Surely men of science should of all men claim this likewise.

"Now, when a man unquestionably honest makes an assertion such as Swedenborg made, there are only two possible conclusions to which we can come, unless we choose to remain in a state of mental suspense: we must either believe that he really saw what he professes to have seen, or that he was the victim of some strange hallucination, in virtue of which his subjective impressions became transferred into the realms of objective realities. We know very well that the human mind is extremely prone to such delusions, and that the nature of the case is frequently betrayed by some indiscreet admission that we have external grounds for believing to be incorrect. Had Swedenborg confined himself to the invisible world, it would have been very difficult to prove him the subject of a delusion; but when he visits the planets, and describes their inhabitants, he enters at once upon dangerous ground.

"Concerning his description of the various planets, it has been remarked that his visits were only paid to those the existence of which was known when he wrote, Uranus and Neptune being passed over. This, of itself, is a suspicious circumstance.

"Again, he peoples the planets Jupiter and Saturn with inhabitants, as well as our own moon; now, scientific analogy is strongly against either of these two planets being inhabited, while it is next to certain that our moon is entirely without inhabitants.

"In fine, there is no reason to suppose that the speculations of Swedenborg were anything else than the product of his own mind, in the same sense in which the speculations of this volume may be regarded as the product of the minds of its authors."

The meaning of this is, that Swedenborg was a monomaniac, who, like many monomaniacs, could conceal his insanity for the most part, but had a weak spot where his hallucination ran away with him; and he betrayed the condition of his mind by utterances of what was absurd

and impossible, and obviously irrational. Such were the assertions of Swedenborg concerning the planets of our system and our moon; and they "prove him the subject of a delusion." In few words, however inclined one might be to think him insane from his positive assertion that there is another world, and from his very definite statements about that world, no right-minded man would have a right to call him insane, were it not for "The Earths in the Universe." But they prove him to be so. And others beside these authors have taken similar ground. We propose in this paper to look into this matter.

The objections to Swedenborg's statements concerning the planets may be considered under the following heads: —

1. No mention of Uranus and Neptune.
2. The distance of the planets from the sun as affecting the heat of each one; making the farthest too cold, and the nearest too hot.
3. Unfitness of Jupiter for human habitation.
4. Same as to Saturn.
5. Same as to the moon.

Some minor difficulties are sometimes suggested, which we may touch upon while dealing with these principal ones.

Before speaking of those in detail, one thing should be said to correct a very common error concerning what Swedenborg says of our planets. He never says that he saw any of them excepting as we all see them, nor that he ever visited them. He saw in the spiritual world those who had lived in these planets, and they told him all that he tells us about them. This needs to be especially remembered in reference to some of these objections.

The first objection is, that Swedenborg makes no mention of Uranus or of Neptune, both of which have been discovered since his time.

One answer to this objection is, that if he had known of their existence, and had distinctly announced it, their subsequent discovery would have been something like a miraculous attestation; that is, a confirmation tending to compel

belief,— a thing which he carefully avoided, for reasons of which no one who receives his doctrines can be ignorant.

But what seems to me the better reason is very different.

Science has made it as certain as any such thing can be: that the earth was for countless ages condensing, consolidating, and cooling before it could possibly sustain life; and then for countless ages was producing the animal world, in forms nearly all of which had ceased to exist before men lived on earth. The facts and theories from which this conclusion has been drawn and established apply equally to the other planets. It is, therefore, easy to believe that Neptune and Uranus, very much larger than the earth, and at enormous distances from the sun, lag behind the others in their preparation for the habitability for which they were made, and have as yet no human inhabitants. Swedenborg was in this world and in the spiritual world. There was nothing in this world to give him any knowledge or any idea of these planets, or suggest any inquiry concerning them. In the other world there was nothing belonging to them, and it is my belief that Swedenborg knew nothing about them.

The next objection to Swedenborg's statements concerning the planets is, that their varying distances from the sun must make the nearest too hot and the farthest too cold for human habitation.

What Swedenborg says about this is in his account of the spirits from Mercury.

"They said that they enjoy a middle temperature, neither too hot nor too cold. It was on this occasion given me to tell them that it was so provided of the Lord in regard to them, that they should not be exposed to too much heat by reason of their greater nearness to the sun, inasmuch as heat does not arise from the sun's nearness, but from the altitude and density of the atmosphere, as appears from the cold in high mountains even in hot climates."

Here Swedenborg announced, one hundred and fifty years ago, that the heat of a planet does not depend upon the

radiance of the sun alone, but upon that and the planet's own atmosphere. This remained, so far as we have ever read in the many theories which account for the cold of mountain-tops, the nearest approach to the truth until the great discoveries of Professor Tyndall, a few years ago.

His work entitled "Contributions to Molecular Physics in the domain of Radiant Heat," was published in 1872, and consists of memoirs published by him in the "Philosophical Transactions" and "Philosophical Magazine," with additions. Of his remarkable and most interesting experiments, and the theories founded upon them, we could not speak intelligibly, except at great length. It must suffice, if we first remark, that there is perhaps no scientist living of greater authority within the scope of his inquiries, and then quote from his work a few passages indicating (what we cannot stop to explain) the effect of his discoveries on the causes of the temperature of a planet.

His experiments related mainly to the power of various vapors and gases to retain and utilize the sun's heat. Thus he says, p. 423,—

"This aqueous vapor [in the air] is a blanket more necessary to the vegetable life of England than clothing is to man. Remove for a single summer night the aqueous vapor from the air which overspreads this country, and you would assuredly destroy every plant capable of being destroyed by a freezing temperature."

He finds that different gases have different powers of retaining and returning to the earth the sun's heat. Speaking of olefiant gas, one of the most powerful, he says,—

"Were our globe encircled by a shell of olefiant gas of only two inches thickness, under such a canopy, trifling as it may appear, the surface of the earth would be kept at a stifling temperature."

It is in connection with this statement that he makes the following most important remark: —

"The possible influence of an atmospheric envelope on the temperature of a planet is here most forcibly illustrated."

I am unwilling to leave this interesting subject so imperfectly presented. But within the limits of a paper like this I can do no more; and perhaps I have already said enough to justify the conclusion to which scientists seem generally to have come; namely, that the farthest and the nearest planet may have an equal temperature, if their respective atmospheres are adjusted to their needs.

Therefore, whenever the habitability of the planets was under discussion, we were told that in Mercury the heat was such as to melt any substance known on earth, and in the farthest planets everything was frozen solid. But Messrs. Tait and Stewart, who must be perfectly familiar with Tyndall's discoveries, do not mention this objection. We do not think we are likely to hear of it again.

The next objection arises from the supposed condition of Jupiter. Modern telescopes tell us much more about this planet than was known a few years ago; but we know almost nothing about it with distinctness and certainty. It may, however, be admitted as scientifically probable,—

1. That we never see this planet itself, but only its atmosphere, which is exceedingly deep and dense.

2. That its brilliancy is more than the mere reflection of sunlight would account for; and that it is, or at least may possibly be, somewhat self-luminous.

3. That its distance and immense magnitude have delayed its cooling and solidifying; and that it is not yet habitable by beings who partake at all of human nature.

How, then, could Swedenborg have seen spirits who had lived on this planet as men? An answer might be, that if all these probabilities were established, which they are not by any means, we might say that Swedenborg saw spirits who had lived on one or other of Jupiter's satellites. They are large enough. While our moon has a diameter of 2,160 miles, and Mercury has a diameter of 2,950 miles, that of the largest satellite of Jupiter is 3,580 miles, and the other three are all larger than our moon.

There is a little thing incidentally mentioned by Sweden-

borg which certainly looks this way. He says that people die there at about thirty years of age: "They die there at so early an age lest their numbers should increase beyond what that earth is capable of supporting." This sounds strangely when said of the largest planet of our system, whose surface is more than a thousand times larger than that of this earth; but seems appropriate enough when said of a satellite much smaller than this earth.

But we have much better authority for this conjecture, in Swedenborg's own words. In the "Spiritual Diary," no. 1670, after many statements about the spirits of Jupiter, he says,—

"Num autem fuerunt ex quodam satellite Jovis, ... nondum scio." "But whether they were from a certain satellite of Jupiter, I do not yet know."

Very much of what we said of Jupiter may be said of Saturn, of which, from its greater distance, we know still less with any certainty. One of its satellites is even larger than the largest of Jupiter's. There is one little thing which favors the supposition that the spirits of Saturn he spake with were from a satellite. He asked them how the belt of Saturn appeared to them. It is not easy to see how, if seen from the planet itself, it would look otherwise than as a belt spanning the sky. But they told him "that it did not appear to them as a belt, but (solum ut niveum in varia directione) only as something snowy in various directions." And so it might be supposed to look, if they were outside of and not surrounded by it, but seeing it as it were in patches.

It must not be supposed that, in the present state of scientific knowledge, we hold it to be impossible for Jupiter or Saturn to be inhabited; or that we consider it at present the probable conclusion, from all we know, that the spirits Swedenborg spoke with came from the satellites. All we mean is this: There are facts and probabilities of science which look as if those planets were not now habitable. If

this should become established as a fact of science, which it certainly is not, then, as a rational alternative, we may rest on the belief that those spirits were from the satellites.

The next objection we will consider arises from the supposed uninhabitableness of the moon.

Whether the moon has any atmosphere is not yet ascertained. Scientists differ. But the prevailing opinion is that it has some, but not much; not enough for men like the inhabitants of this earth to live upon. We do not know the limits of the diversity which may prevail among those who are all human beings, as to form, structure, and constitution.

Swedenborg describes the inhabitants of the moon as breathing and speaking differently from the men of this earth, because their atmosphere is "non similis," not like that of this earth.

Some thirty years ago a German astronomer started a theory concerning the moon which has been somewhat discussed, and by some approved; but however possible or even probable it may be, or however certain it may turn out to be, the grounds for believing it do not yet amount to proof. This theory is, that the moon is not quite round; that it is much larger on this side, and that this is the reason why the moon keeps this side, which is much heavier and more attracted by the earth, nearly, though not exactly, towards the earth.

The theory of this scientist was, that this side of the moon was, in fact, a mountain some twenty-five miles high in the centre. If this or anything like this be true, all the water and nearly all the air would run down to the other side, and there might be entirely sufficient for the support of its inhabitants.

That we may not be mistaken by our readers, we would again remark, that it is not our purpose to substitute any of the views here suggested for the plain and direct meaning of Swedenborg's language concerning these matters. Our own opinion is, that by accepting that meaning we shall come

nearer to the truth than in any other way. What we attempt to show in this paper is, that if there be scientific possibilities or probabilities which oppose themselves to the truth of the statements of Swedenborg concerning the inhabitants of the planets and our moon, if they are understood just as he makes them, there are other scientific possibilities or probabilities which favor these statements and show how they may be true.

Almost nothing is as yet certainly known on any of the topics we have written of. Undoubtedly, as science advances, in a distant future more, and even all, may be known. The present objections, and the answers to them, may all be swept away. The only thing we are now certain of is, that in some way, and that a rational and truly scientific way, it will be found that Swedenborg was neither deceived nor mistaken, but that all his statements on these subjects are substantially true.

HEAVENLY HANDIWORK.

DO ITS PRODUCTS ABIDE FOR USE?

It is plainly taught in the writings of the church that all the necessaries of life are given gratuitously in heaven, and that no one there labors for gain. All are housed gratuitously and clothed and fed in the same manner. There are passages which seem to teach that the gratuitous provision of houses, food, and clothing is made by the Lord immediately, and not mediately by the use of angelic instrumentality. If all that is incidental to houses, clothing, and food is included in the general terms, and if the provision of these is always immediate, there would seem to be little room for handiwork upon any substantial product that remains for use. In "T. C. R." n. 740, which is substantially the same as "C. L." nos. 11, 12, it is related that ten selected spirits were

introduced into heaven, and, attended by an angel, were shown the palace of the prince of one of the societies, wherein they saw "ornaments of inexpressible beauty, and many things which no eye on earth had ever seen, and which, consequently, no one could believe existed in heaven." "Whilst they were struck with astonishment at these magnificent sights, the angel said, 'Be not surprised; these things which you behold are not the production and workmanship of angelic hands, but were built by the Maker of the universe, and presented as a gift to our prince; wherefore the architectural art is here in its essential perfection, from which are all the rules of art in the world.' The angel further said, 'You may possibly conceive that such things fascinate and infatuate our eyes, until we believe them the joys of our heaven; but, because our hearts are not in them, they are only accessory to the joys of our hearts; and therefore so far as we contemplate them as accessory, and as the workmanship of God, so far we contemplate in them the divine omnipotence and benignity.'"

This passage seems to contain a very explicit statement, that, so far as this palace and its beautiful contents are concerned, no angelic handiwork was employed in their construction; and, if it were the only passage from which our question could be answered, it would be a fair inference that the counterparts in heaven of what are here the products of handiwork are there not produced by any mechanical process or art, but exist in wonderful beauty and perfection direct from the Lord.

In "D. L. W." n. 334, it is said:—

"That such things are given to man to use, and that they are gratuitous gifts, is manifest from the state of the angels in the heavens, who have a body and a rational and spiritual principle, like men on earth. They are nourished gratis, for every day food is given them; they are clothed gratis, because garments are given them; they dwell gratis, because houses are given them; and they have no care for all these things, and so far as they are

rational-spiritual they have delight, protection, and preservation of state. The difference is, that the angels see that these things are from the Lord, because they are created according to their state of love and wisdom, as was shown in the preceding article, 322, and that men do not see it, because they return yearly, and do not exist according to the state of their love and wisdom, but according to their care."

It would seem from this passage that the real difference between the provision for angels and that for men is, not that the Lord provides gratuitously for the former more than for the latter, but that with angels it is more clearly seen than with men that all things are from the Lord. All angels may not see this with equal clearness, and with angelic spirits it may seem to be very much as with men. This may be inferred from "A. C." n. 552, where Swedenborg says :—

"By like repeated experience I have been convinced that all the joy and happiness known in heaven are from the Lord alone; one instance of which experience it is here permitted me to relate: I observed some angelic spirits busily employed in forming a candlestick, with its sconces and decorations, all after a most exquisite taste, in honor of the Lord. It was given me to attend to them for an hour or two, during which time I was witness to the pains they took in order that the whole and every part might be beautiful and representative, they supposing that what they did was done independently and from themselves; but it was given me to perceive clearly that it was not in their power to devise or invent anything of themselves. At length after some hours they said that they had constructed a most beautiful and representative candlestick in honor of the Lord, whereat they rejoiced from the inmost ground of their hearts; but I told them that they had neither devised nor constructed any part of the workmanship of themselves, but that the Lord alone had done it for them; at first they could scarcely believe what I said, but, being angelic spirits, they received illustration and confessed that it was really so. The same is true with respect to all other representatives, and with all and everything belonging to affection and thought, and consequently with all heavenly joys and happinesses, that even the smallest of them all is from the Lord alone."

The same event is described in "S. D." nos. 2646, 2647, under the caption, "That men and spirits are not able to do anything at all which is good of themselves, but seem to themselves quite able to do so of themselves;" and at the conclusion of the relation Swedenborg there says:—

"Thus it is with such things as are good in life, whether belonging to men or spirits: the Lord grants and implants such minds in them that they suppose they do good of themselves when yet there is nothing at all, not the least of these things, but finally instructs that it is not of themselves but of the Lord."

It is quite certain that to see clearly that nothing good in life is really from themselves, but is from the Lord alone, does not hinder the utmost activity with angels; and there would seem to be no greater reason to suppose that it would prevent activity with the hands or in mechanical arts. Nothing exists in heaven except for use, and it is safe to say that no functions are wholly dormant there.

In a description of a wedding in heaven, given in "C. L." n. 20, a magnificent candlestick, very similar to that which the angelic spirits were seen to construct, as described in the number already cited, is mentioned as standing upon the table.

In "C. L." n. 207, "T. C. R." n. 694, it is related that—

"After those three new-comers were confirmed that eternal rest is not idleness, but the pleasure of some work which is for use, there came some virgins with things embroidered and spun, the works of their own hands, and presented them to them; and the virgins, when those novitiate spirits were departing, sung an ode, in which they expressed in angelic melody the affection of use with its pleasantnesses."

In "T. C. R." n. 834, and "C. L." n. 344, Swedenborg speaks of receiving from one who filled the place of Mahomet an ebony spoon and other things which were tokens that they were from him.

In treating of the education of virgins in heaven, he says:—

"They are always kept occupied in their proper work, that is, needlework. This often consists of embroidery upon white linen, whereon they work nosegays and similar things; and they apply the articles they produce to their own use, or to make presents to others,—they never sell them. . . . . They have clothes for their common use, and better clothes for festival days, given them gratis, without their knowledge of how or from whence they came."—"S. D." nos. 5661, 5662.

There are writings in heaven; and in "H. H." n. 262, there is a distinction made between those which are produced by hand and those which are given without the aid of the hand, from mere correspondence of thoughts,—the latter not being permanent. This may be the key to some of the apparently conflicting teachings connected with the question under consideration. It may well be that some substantial things of use, which are ordinarily produced through the mechanical work of angelic hands, are sometimes given, without the aid of hands, from mere correspondence of thought. In "T. C. R." n. 694, it is said there are in heaven "administrations, offices, courts of justice, superior and inferior, mechanical arts and trades;" that those there are instructed in what is good and true, and also in what is just and equitable, in like manner as in the natural world; and that these things are learned, "not immediately from God, but mediately through others." In the same number it is related that the three new-comers were taken to the abodes of scribes, "who were transcribing copies of what had been written by the wise men of the city; and they inspected the writing, and wondered that it should be so neat and handsome;" and, further, that "afterwards they were led around in the city to the rulers, administrators, and their subordinate officers, and by these they were led to the wonderful works which are done by the workman in a spiritual manner."

In "H. H." n. 391, it is said,—

"All these employments are functions of the Lord, through the angels; for the angels perform them not from themselves, but from the Lord."

The great number of passages which teach the real and substantial character of the things of use which exist in heaven make it difficult to conceive of them as produced instantaneously without angelic agency; yet it would seem to be true that those things which are produced or furnished most directly from the Lord are most living and real. In "A. C." n. 1620, it is said,—

"The things that are exhibited visibly in the world of spirits and in heaven are too numerous to be related; but, as we are treating of light, it is proper to mention some things which originate immediately from the light. Such are the atmospheres, paradisiacal scenery, rainbow-like splendors, palaces and dwellings; which are there presented so bright and living before the external sight of spirits and angels, and at the same time are perceived with such fulness of sense, that they affirm these to be real things, but the things of this world to be respectively not real."

Again, in "A. C." n. 1628,—

"The houses on earth are scarce anything in comparison; they also call those which are on earth dead and not real, but their own alive and true, because from the Lord."

In "A. E." n. 395, Swedenborg says,—

"All spirits and angels are clothed according to their intelligence, or according to their reception of truth in the life, for this is intelligence; and the light of their intelligence is formed into garments, which, when they are thence formed, not only appear as garments, but also are garments; for all things which exist in the spiritual world, and appear before the eyes, exist from the light and heat which proceed from the Lord as a sun."

It is not stated here that the garments and other things named are produced from the light *immediately*, as in the former passage as to atmospheres, nor is it implied; for there immediately follows:—

"From this origin not only all things in the spiritual world are created and formed, but also all things in the natural world; for

the natural world exists and subsists through the spiritual world from the Lord."

Whether things of beauty and use are given in heaven mediately or immediately, it is clear that they are given most abundantly, and are lasting. They are most emphatically substantial and real. The list of valuables which Swedenborg made in his own handwriting on a copy of the "True Christian Religion" that he had in use is a striking illustration how real his life in the other world was. Dr. Tafel thinks this list was a list of presents which Swedenborg received at various times in the spiritual world, but does not give the grounds for his impression.

The citations thus far made from Swedenborg may seem to suggest the question, which is made the title of this paper, and the kindred query, whether the Lord provides houses, food, and clothing in heaven immediately or mediately, rather than to answer fully either question. The purpose of the paper was rather to state the question for reflection than to answer it confidently. So far as the writer has been able to answer it to his own mind, from a study of the passages cited and some others, he is led to the conclusion that there are many employments, in great variety, in heaven wherein the service is rendered by labor with the hands, from simple and subordinate domestic uses to the most elaborate and wonderful mechanical arts,— far more wonderful and perfect than is possible in this world; also, that the products of such employments are substantial, and abide for use. It is likely that the products of spiritual handiwork not only remain for use, but are more abundant than are the products of mechanical labors on earth. It is because the life of heaven is in some measure descending that the methods of labor on earth are being improved and rendered more productive. Even in this world, as the methods of mechanical production are perfected, it is more clearly seen that the forces which really produce are outside of human exertion. As human labor becomes more effec-

tive for production, the human agency is less prominent in the process. Man seems but to unlock and set in operation the forces of nature, to remove hindrances to the beneficent operation of the Lord in nature. It is safe to say that in spiritual methods of work the real truth that all production is of the Lord is still more apparent, and this more clearly so in the higher heavens than in the lower.

The writings seem to teach clearly that some things are produced in heaven directly from the light, which in this world are produced by slower means and more labored human co-operation. Some things most essential to physical life are given here immediately, without conscious human action. The air we breathe, and, under some conditions, land and water, are so furnished gratuitously for common use; also, some kinds of food. It is not unlikely that, as the order of heaven prevails more extensively on earth, men will have less occasion to work for gain, because they will then receive more of the necessaries of life from the common stock provided by the Lord gratuitously. The same cause is practically effecting a wide extension of the range of immediate production in this world; and it is not contrary to the teachings of the writings to suppose that it is far wider in heaven, and widest in the highest heaven.

Observation of individual experience may seem to show that states of heavenly life do not surely secure for those who attain them an abundance of material goods in this world; but we know from the Word itself that the capacity of man to receive freely and abundantly the outward good which the Lord would bestow is in some way increased by his coming into the life of heaven.

"*But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*"

PERFECTION.

"Be ye therefore perfect, even as your Father who is in heaven is perfect." — MATT. v. 48.

TREMENDOUS precept, summing up the whole
Of Law and Prophets in one brief command!
The Christian's utmost aim,— his promised land;
The mountain-top of his transfigured soul!

We are not bid be pure as falling snow,
Or dewdrop's sheen, nor sweet as early spring
Or lily; but, be God-like! Everything
On earth compared with this is poor and low.

Nor are we sent to highest angelhood
For fit examples of our noblest aim;
The very heaven of heavens would most disclaim
The thought thus perfect to be understood.

Ours is a mark beyond the world and time,
A model in all truth and good complete;
The One where all degrees eternal meet,
The Human glorified; God-man sublime!

Thou, Jesus Lord, my God; Thou art before
Thy church, sole pattern of its perfectness;
Thy mercy, love, and wisdom,— nothing less,
Am I to follow, now and evermore!

LED OF THE LORD.

"THE man who is led of the Lord is in freedom itself, and thereby in delight itself, and blessedness; goods and truths are appropriated to him; there is given him an affection and desire of doing good, and then nothing is more happy to him than to perform uses; there is given him a perception of good, also the sensation thereof, and there is given him intelligence and wisdom,

and all these things as his own, for then he is a recipient of the Lord's life."—A. C. n. 6325.

"For when the Lord is with any one he leads him, and provides that whatsoever things befall him, whether they be unpleasant or pleasant, all turn to his good; this is the Divine Providence."—A. C. n. 6303.

In these two beautiful quotations from the "Arcana," Swedenborg teaches, in the most simple and effective language, what may be the relation of every individual towards the Divine Shepherd.

All in the Christian Church who are in the effort to attain a Christian life, look forward with more or less of ardent longing, to a time when every moment will be full of blessed consciousness and delight, in the support and guidance of Him whose Divine wisdom will lead with unvarying certainty in the pathway of life; and whose Divine love will fill our appointed uses with the sense of a happiness that can never be clouded with disappointment.

With perhaps few exceptions, this hope for relief from the constantly recurring perplexities, regrets, doubts, and difficulties that spring from the limitations of our life in the natural world, stands in our minds as belonging to the bright and happy possibilities of a future life in the heavens, if so be we can attain it.

However strong may be the desire and earnest the effort to place ourselves already in the conscious care of our heavenly Father, and however undoubting the faith which regards his Providence as controlling and directing every incident of life for the good of each as well as of all his children,— to how many of us does a perception of his good and "the sensation thereof" become a permanent, or even an oft-recurring, state of life, while yet we remain in this natural world?

We each and all pursue our daily round of duties, occupations, pleasures; sometimes forced to labor diligently and exhaustively for daily bread; always controlled with greater or less exigency by the prevailing state of society in which

we live; subject to the same influences that actuate the dealings in business, in political economy, in the pursuit of pleasure, of the community of which we form a part; and liable at any instant to be swayed by motives, or led into activities, which, in moments of reflection, we are aware cannot, by any possibility, have come of heavenly guidance.

Regulate our lives as we may, acting in the freedom which is an essential requisite of regeneration, we are ever made conscious of the inadequacy of human wisdom to deal with the perplexing questions that arise in relations with associates in the family, and in the lesser and larger communities where lie our duties.

Nor have we much of the patient love which takes consideration of the equal weakness of our fellow-workers.

And so we struggle on from day to day, bearing life's lesser burdens as we can; trusting that in spite of many failures, the goal may some day be reached, and heavenly love and wisdom come to be the daily influence of our lives.

To each of us will come at one time or another, of the Lord's kind providence, burdens of a deeper nature; states induced perhaps by serious natural calamities; losses of valued possessions, of near and dear friends, or, more trying still, of self-respect, from the sudden revealing of unknown capacity for evil thinking and doing.

Such afflictions bring to us the good for which they are permitted, when they awaken, even temporarily, a sense of helplessness which turns us to the Lord as the only refuge; and they will come to us only as often as they are needed for such a purpose. If with them comes, as there may, a conscious feeling, an absolute sensation, as of a friendly hand stretched out to guide and comfort in our affliction, no recompense could be greater; the Lord's purpose in us has been fulfilled, and, for the moment, "we remember no more the anguish."

It is manifest that such experiences are sent to us that we may by degrees be brought to see and acknowledge that the Lord's pure love supplies the only life, and to desire to be

sustained and guided by it. Only our own selfish love can stand in the way: but the lesson is not easy to learn; and while we live and act, conscious mainly of sufficiency in ourselves for whatever may befall, we can neither strongly desire, or even willingly think, that, in the common experiences and actions of daily life, his guidance is as necessary as in its deeper phases, wherein our insufficiency is abundantly evident.

During our life in this world we are left in as much freedom as we could possibly desire, that when we turn to him, and to the true, pure life he offers, we may do so most fully and freely. We are left to live as if in our own strength; to use all the faculties with which he has endowed us, as if they were entirely our own. But, that they may be the more bountifully filled with his love, which alone can give them true life, he patiently remains unseen and waits. He "stands at the door and knocks," willing at any time to come consciously into our lives, and fill them with the joy and delight which he alone can give.

Into such lives as we have and live,—poor, weak, full of mistakes, full of unfulfilled promises, full of errors and even of sins against him,—he can come; and come more sensibly and more entirely than any human friend could come. All that is needed is a desire for his presence and help as strongly human as we would extend to any friend in whom we confidently trust. When the "heart and the flesh cry out for the living God," no doubt can long remain that he is with us, and can give relief.

This, and this alone, is the meaning of his human life upon the earth,—not to teach merely abstract truth, however divine its quality, but to place his life upon the plane of the life of every human creature, and to bring the Divine goodness and wisdom within the reach of every life and every phase of life capable of being filled by it.

This living reality of a divinely pure human life, full of sympathy for every aspect of human weakness, and of helpfulness for every desire for good, manifested in direct con-

tact with humanity at its lowest ebb, brought into the first Christian Church an influence and power which appear almost miraculous; for the lives of its earliest members were by it elevated beyond all worldly considerations, while from love for the Lord, and in obedience to his teachings simply understood, they endured privation and persecution almost inconceivably terrible.

While bringing to the present generation a clearer insight into the nature of the work he then performed, of the realities of the spiritual world and the spiritual faculties of men, thus of an entire new plane of active life, the Lord's second coming has not destroyed, but only made more complete and efficient, the reality of his literal coming.

It is as possible now, as even in the days so long remembered with ardent happiness by the disciples who walked with him in Palestine, to walk with him day by day in this or any land upon which our feet may daily tread.

It is far more possible for us than for them to receive his daily teachings,— to feel with confidence the support of his friendly hand, and to look forward to the future life he promises; because now the veil has been drawn away, and we can see clearly the truths they never saw; and can understand intelligently the things which to them conveyed but dim impressions, gladdening their lives it is true, but from a faith inspired by earnest love.

As members of the Lord's New Church, all who now desire to be his disciples should see that it is a privilege amounting to a duty to strive with intelligent and earnest effort to establish such relations with our Lord as he desires to give us; to place ourselves in such an attitude of desire in regard to his presence with us as may open the door of our minds to him, and keep it open; not merely upon those higher and more interior planes of love and thought wherein we may hope and trust that he already dwells with us, but in the plane of common thought and daily duty, where the most of our conscious activity dwells.

But is it possible that the Lord, who dwells above the

heavens, can enter into a plane of life so low; where mean and vulgar thoughts and actions, feelings and sentiments we shame to harbor, are constantly striving to make a fixed impression upon the book of our life?

In time of deep affliction, sensible that no other friend can aid us, perhaps vainly striving to be all in all to ourselves, we turn to the Lord for help and guidance; and he makes even our night to be light about us, so that we are ready to say, "It is good for me that I have been afflicted, that I might learn thy statutes;" and we are deeply sensible that no other hand could have brought relief, and feel truly that it was the Lord who came to us.

If, then, when we turn with reluctance to him in the hour of deep and fierce temptation, his promise to be with us is so sensibly fulfilled, need we doubt that he who when on earth was the friend of publicans and sinners, to do them good upon their low and feeble plane of life, would come to us in our every daily duty, and lift us above the mire and dirt in which we needs must labor, if we but really desire it?

We know that he *will* do so; but this knowledge, while it stands to us merely as an abstract truth, has not the power to awaken a deep desire. Would it be agreeable to the natural loves in which we perform our natural labors to place themselves in continual contrast with the Divine natural love of the Divine Human in which the Lord must come to us if at all? Can we bear to bring every action of every day to this test, and ask, Can I do this, and call the Lord my friend? Am I led of him in following this path?

It is a bitter struggle; and not without much of conflict can it be even in a little measure accomplished; but it is not impossible, neither need its blessings be deferred until beyond this sphere of life. We may, if we will, know something of the joy of a friendship that cannot fail, because he who comes thus into our life is its Divine Giver.

If we would thus open to him the door of our common daily life, and bring him to sit with us at its table, an effort must be made to provide there a place for him and make him welcome.

Thus, we need to think much of his human life as he has shown it in the Gospels; to make our minds familiar with its incidents and its teachings; to consider its relations to those whose good privilege it was to see with their own eyes, and hear with their own ears, the things he did and taught; and in doing so to come as nearly as possible into the more innocent states of childhood; indeed, if we are so happy as to have children with whom to read and learn to love it, so much the sweeter and fuller will our work become.

By degrees the whole Word will be felt and seen to be full of the life of the Lord, and our own life more and more sensibly to be a part of his.

The more simply and innocently we can enter into the natural part of his life, the more fully may we come under the influence of his divine life. Though the trying questions that present themselves daily may not all at once be definitely answered, we may feel in them distinctly the quieting of selfish passion, and a growing ability to act more and more wisely; the pathway daily becoming more and more clearly visible; the sense of freedom growing with the more distinct perception of the divine leading; and the "perception of good, also the sensation thereof," becoming a more and more frequent experience, until in the fulness of time it may be realized, that "The Lamb which is in the midst of the throne" doth feed us and lead us "unto living fountains of waters."

HOUSES IN HEAVEN.

PRACTICAL BEARINGS OF THE DOCTRINE.

In a former article on this subject, it was my main purpose to ascertain, as far as possible, the verdict of reason upon the question. And this was found to be clearly affirmative, and in complete agreement with the disclosures of Swedenborg. And, although the Scripture contains but little positive instruction on the subject, yet that little accords with the conclusion of reason, and confirms the revelations made for the New Church.

Our Saviour, when on earth, spoke of the mansions above. "In my Father's house," he says, "are many mansions." No one doubts that the heavenly mansions are here referred to. For although the language is symbolic, and in its spiritual sense denotes the different kinds and degrees of goodness in heaven, or the great variety of states among those who abide in the Lord's unselfish love; yet these various states must, through the operation of the great law of correspondence, express themselves to the outward eye by a variety of habitations more or less magnificent.

The apostle Paul, also, speaks of "a house not made with hands, eternal in the heavens." And the heavenly habitations, according to the testimony of Swedenborg, are none of them built by the hands of angels, as our earthly dwellings are built by human hands; but they are the free gift of the Lord's boundless mercy, yet all growing out of and in perfect correspondence with the states of their occupants. An angel's ruling love is his place of abode. This is his centre of attraction,— the point toward which he perpetually gravitates. This is his real home. This is the house he lives in—"a building of God, a house not made with hands;" yet, under the great law of correspondence, picturing or embodying itself with mathematical precision in the form of a visible habitation. To quote Swedenborg's own language,—

"The houses in which the angels live are not built like houses in the world, but are given them *gratis* by the Lord, to each one according to his reception of good and truth. They also vary a little according to the changes of the state of their interiors."

This variation arises from the fact of their houses being always in correspondence with their states, or with the character and intensity of their love.

Then, among the things that John beheld in vision, or when a door was opened to him in heaven, was "the holy city, New Jerusalem, coming down from God out of heaven." And, in his description of that city, he speaks of its gates of pearl, its jasper walls, its golden streets, and its foundations which were "garnished with all manner of precious stones," all of which are the visible representatives of certain spiritual things appertaining to the church or to human souls. And, although no mention is there made of houses, their existence is clearly implied; for we cannot conceive of a city, with walls, gates, streets, etc., yet without any kind of human habitation.

But all the houses in heaven, as before remarked, and as often declared by Swedenborg, correspond to the character or internal state of those who live in them. They are the forms or visible representatives of the ruling loves of their occupants. And so exact and perfect is the correspondence that no angel can dwell permanently in any other house than his own; for no other would be in correspondence with his state of life. This house is, in fact, a normal outbirth from his state, built up or created from it, and in correspondence with it.

As the angels are all in states of love akin to the Lord's own,—all in bright, cheerful, affectionate, happy states,—therefore their houses are all very beautiful; being, as I have said, in exact correspondence with their states. But, although they are all good and wise, there are countless *degrees* and *kinds* of good, and a consequent endless diversity of state among them, just as there are among good men and women on earth. And accordingly their habitations, al-

though they are all beautiful, are all somewhat different, corresponding to their different kinds and degrees of goodness. There is the same beautiful and endless diversity in the heavenly habitations that there is in the character of their occupants; — the same, indeed, that characterizes the face of the whole habitable earth and every part of the material universe.

A house is everywhere the symbol of home. Natural space corresponds to mental or spiritual state; and in the spiritual world every one's own state determines not only the character of his habitation, but his place of abode and all his surroundings. And he can feel perfectly at home nowhere but in the midst of surroundings which are in correspondence with his inner life. Does this seem improbable or unreasonable? Possibly it may, on its first announcement; but a little reflection will satisfy any one that it is both reasonable and probable. The same law is operative among men on earth, and with close approximation, at least, to the same results. The character of every one does, in time, reveal itself to some extent in his earthly surroundings; and there is ever a strong tendency in this direction. If possessed of ample means, and left to act in perfect freedom, each one chooses a location and builds and furnishes a house corresponding to his idea of beauty, comfort, and convenience. Give to some people the most magnificent habitation, filled and surrounded with everything beautiful, and leave them to do with it precisely as they please, and how long would it be before that palatial residence would be changed into a loathsome den? Of a nature (inherited or acquired) akin to that of certain animals, they would, ere long, convert the loveliest habitation into a squalid stye. Place them where you will, amid whatever scenes of beauty or magnificence, and they cannot fail in time to stamp their own character with more or less distinctness on all their surroundings. And, on the other hand, place people of refinement and culture in the humblest cabin, and will they not in time so beautify and adorn that

cabin that it will reveal to the intelligent observer something of their refined and cultivated taste? And the reason is obvious; for every kind of life is delighted with, and therefore seeks, that and *only* that which corresponds with its own nature.

And the same great law that fashions the habitations and the whole outward aspect of heaven is (as might be expected, if true) not less operative or less potential in hell. Character (be it good or bad) shapes each one's house and all his surroundings in the other world, in complete correspondence with itself. And while the heavenly abodes are all inconceivably bright and beautiful, those of the nether regions are correspondingly dark and loathsome. Says Swedenborg,—

"All those who are in evil, and have confirmed themselves in falsities against the truths of the church, and especially those who have rejected the Word [in the other world], shun the light of heaven, and betake themselves to subterranean places and clefts of the rocks, and hide there. And they seek such retreats because they have loved falsities and hated truths; for such caverns and clefts of rocks and darkness correspond to falsities, and light corresponds to truth. . . . They who have been sordidly avaricious dwell in huts and love swinish filth [such things being in correspondence with their state of life]." — H. H. n. 488.

Now, it is every one's ruling love which determines his real character or spiritual state. And a house, being the place of one's residence, corresponds to this state. Each one's dominant love, therefore, fashions his spiritual house. For this love is the heart's home-centre. It is where the individual lives spiritually. It is the point towards which his soul perpetually gravitates, as surely as a ball suspended in the air forever gravitates towards the centre of the earth, or as the heart of a mother who loves her children and her household duties perpetually gravitates towards her home whenever she is absent from it. Every one's thoughts and purposes are shaped and directed by his ruling love. If

this be the love of wealth, the love of reputation, the love of preferment, or the love of power, he will be continually meditating plans by which to obtain what his heart longs for. Or if it be the love of the Lord and the neighbor — the love of truth, justice, sincerity, uprightness, and of enlightening, improving, and blessing his fellow-men, then will his thoughts centre on these things, and be chiefly occupied with plans for promoting them. So obviously true is it that each one's ruling love is the determining force within him. This is his heart's centre,—the point towards which his whole being gravitates and around which it perpetually revolves. This is his spiritual dwelling-place, his habitation, his *home*. And this, therefore, is what every one's house in the hereafter represents or images to the outward eye.

And since the law which determines the objective or phenomenal world in the spiritual realm is the very same as that which determines the letter of the Word,— that is, the law of correspondence, which is none other than the relation of cause and effect,—therefore, Swedenborg's descriptions of the phenomena of the other world, and his unfoldings of the internal sense of the Word, ought not only to harmonize, but mutually to confirm and illustrate each other. And this they are found to do in a manner so remarkable and striking, too, as clearly to demonstrate the truth of both. It is one of those verifications of the truth of certain alleged facts such as no human ingenuity, however subtle, could have possibly contrived, and in all cases made to tally.

Take the case before us — the case of houses in heaven, and their correspondence and significance — although this is by no means one of the strongest in the way of illustration. The Psalmist says, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple" (xxvii. 4). Is this to be understood literally? If so, one can hardly

conceive of a more unreasonable desire than is here expressed. But, understood in its spiritual sense, the thing which the Psalmist here longs for above all else is worthy the intense longing and supreme effort of every human being. For "the *house* of the Lord," interpreted by the rule of correspondence, means the will or life of the Lord,— his pure and unselfish love. To dwell in this house is to dwell in him, or in that disinterested love which is from him and is himself,— a love which pours itself forth liberally as the ever-bountiful sun,— a love which never seeks its own, but always the good of others. To dwell in this love is to have this love dwelling and operative in us. As saith the beloved disciple, "God is love, and he that dwelleth in love dwelleth in God and God in him." Is there anything so much to be desired as this? It is the noblest, highest, happiest state which a human being can possibly attain unto. It is the truly human state; yea, it is the heavenly state.

Interpreting the Psalmist's language spiritually, therefore, or by the rule of correspondence, we see that the thing he desired and resolved to seek above all else is the thing worthy of every one's supreme affection and best endeavor. It is, indeed, what every regenerating soul *must* desire and seek after as the supreme good.

Again, after saying, "The Lord is my Shepherd: I shall not therefore want," etc., the same inspired writer exclaims, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever" (xxiii. 6). What sort of house can here be meant? the thoughtful inquirer will again ask. Not any temporary, earthly, or material structure, but that spiritual, heavenly and eternal habitation which is the Lord's own,— that sweet and all-embracing love which is himself, his own essential life,— that "house not made with hands, eternal in the heavens." And every one comes into and evermore abides in this house, who, through self-denial and inward conflict and obedience to the known laws of the Lord, comes into a state of disinterested neighborly love. So that this lan-

guage of the Psalmist, in its spiritual sense, is seen to be, like all inspired language, of universal application. Every soul that takes the Lord for his shepherd and guide, and faithfully follows him, may be sure of the abundant and continued influx of his goodness and mercy, and may confidently say, "I shall dwell in the house of the Lord forever."

And so of other passages in the Word which speak of "the Father's house," "the house of the Lord," "the house of the God of Jacob," etc., and of "going up to" and "dwelling in" that house. When the correspondence or spiritual meaning of *house* is understood, such passages are seen to have something more than a temporary or local and Jewish significance. They are seen to be full of instruction for people of every age and nation; for it is seen that at all times and in all places, even where there is no visible temple or place of external and formal worship, souls may be ever "going up to the mount of the Lord, to the house of the God of Jacob."

And our illumined author further tells us that houses in heaven, like the best houses on earth, have many separate apartments,— inner-chambers and closets; and these correspond to the more interior recesses of every soul, to the secret motives of every heart. They are the visible symbols of those interior states to which the devout believer retires when he wishes to be alone with God — to "commune with his own heart" — to examine himself in the light of divine truth. It is to such interior states — to these deeper recesses of the heart, that reference is had in the spiritual sense of the Lord's words, where he says,— "When thou prayest, enter into thy closet;" for there, in the secret closet of the soul, is the place for all genuine prayer and worship — for all real fellowship and vital union with Him who seeth in secret, and whose reward is sure and manifest.

And thus we find that between Swedenborg's disclosures of the facts and phenomena of the spiritual world and his spiritual interpretations of the Scripture there is no disa-

greement, but perfect harmony. And we see, too, that this harmony is such as no human ingenuity could possibly have invented; such, indeed, as clearly demonstrates the truth of both. If the law which determines the phenomenal world in the great Beyond be the same as that according to which the Divine of the Lord forever descends to ultimates, according to which the inspired Word was composed, according to which creation is effected,—namely, the law of correspondence between the interior and exterior, or between cause and effect,—then we should expect to find in the teachings of Swedenborg precisely the harmony to which I have referred, and which actually exists there.

Briefly to sum up what has been said:—

The heaven that Swedenborg tells us of is a thoroughly and intensely human heaven. And, since it is human, there must be homes, and consequently human habitations, there. These, like everything else in the other world, are spiritual in their nature. This, too, is the testimony of enlightened reason and sacred Scripture. The houses in heaven are growths — creations — from within, and therefore in perfect correspondence with the states of their occupants. They are the normal outbirths of the loves which rule in the hearts of the angels,— of loves which constitute their very being, and in whose exercise they live and find their supreme delight, and feel themselves perfectly *at home*. Beautiful and magnificent are they, too, according to the breadth, exaltation, purity, and intensity of their love; yet differing from each other as the angels themselves differ,— thus enhancing the beauty and joy of heaven by their endless variety. And what is there in all this that is contrary to enlightened reason, to the teachings of Scripture, or to our highest conceptions of the wisdom and love and providence of God?

Then look at the practical tendency of this teaching,—its immediate and direct bearing upon the life and character of the believer. Is it not obviously good and wholesome? In the light of these disclosures we see that all the splendid

habitations and magnificent palaces of heaven are but the visible symbols or pictorial representations, under the great law of correspondence, of the ruling loves of the angels. They are the exact images of their dominant affections, reflecting with mathematical precision their inner life and character. It is each one's ruling love that fashions and adorns his house in the other world, whose inner chambers and closets, with all their furniture, are but the correspondential images of his secret motives and hidden purposes. And he cannot possibly have or dwell in any other house than that which is in correspondence with his character.

So that when our fleshly tabernacle is dissolved, if we would dwell in the beautiful mansions on high, we can only hope to do so by developing and carrying with us the angelic loves of which those mansions are the visible embodiments. We must begin on earth to live the life of heaven; must imbibe here and carry with us into the hereafter something of that heavenly spirit which creates for the angels their magnificent abodes; must begin here to find our life and delight in the performance of useful deeds from high and heavenly motives; must begin to make the Lord's unselfish love the sweet and familiar dwelling-place of our souls. For, according to the dispositions we indulge, the purposes we cherish, the plans of life we pursue, the motives we allow to govern us, we are actually building while here on earth our everlasting habitations;— building them beautiful and symmetrical like the palaces of heaven, if our ends of life be high and heavenly; but dark and dismal like the abodes of hell, if our ends be mean and selfish.

UNDER A CLOUD.

Thy footsteps are not known.—Ps. lxxvii. 19.

O Thou! who art my Father,
I pray Thee be my Friend;
When foes around me gather,
Oh, hear me, and defend!

With no affected meekness,
With no reserve of pride,
I bow, and own my weakness,—
I tremble lest I slide.

. . . . . .

I ponder here, and ponder,
And can but dimly see
Why man is left to wander
Away from heaven and Thee;

When but a slight restraining —
A little pressure lent —
Would keep the right still reigning,
Keep firm each good intent.

The current of life's river
Thy finger often turns
So gently Freedom never
The outstretched arm discerns.

But when the night-cloud thickens,
And danger presses nigh,
And hope within us sickens,
And pale in doubt we lie;

When, threatening dire temptation,
Hath hell foul fiends outpoured;
And vain is mild persuasion,—
Oh, bare Thy flaming sword.

Our boasted range of seeing
Leaves many a truth in shade;
The inmost of his being
Was ne'er by man surveyed!

Lynx-eyed Investigation
Explores the field in vain;
And not e'en Revelation
Hath made all mysteries plain.

The Hebrews were forbidden
The cloudy mount to scale;
And now Thy ways are hidden
Behind a dusky veil.

But though I grope in blindness,
Thy staff* a stay will prove;
I lean upon Thy kindness,
I cannot doubt Thy love.

SWEDENBORG STUDIES.

DEVELOPMENT OF HIS IDEA OF SPIRITS AND ANGELS.

We are so accustomed to look upon Swedenborg as a fountain of accurate information concerning everything relating to the spiritual world, that it seems a little strange to realize that, before he was himself instructed, he knew no more than any one else. He has shown us that there are two suns, a natural and a spiritual, and that from the spiritual sun proceed spiritual atmospheres, by means of which a substantial spiritual world is created, as from the natural sun proceed natural atmospheres, by means of which a material natural world is created. He has taught us that the spiritual world contains mountains, hills, valleys, plains, rivers, and lakes, animals, plants, and minerals in every variety, which are to spirits and angels even more real and

* Thy rod and Thy staff they comfort me.—Ps. xxiii. 4.

substantial than similar objects in the natural world are to men; and that spirits and angels themselves have substantial spiritual bodies, with all the organs of sense and motion and all the viscera that men have.

But, of all this which he has made so familiar to us, he himself, when his spiritual senses were first opened and he began to study spiritual truth and to write about it, was entirely ignorant; and the process by which he was led to the full truth is most interesting.

In the "Diary," n. 355, written Dec. 15, 1747, he says,—

"Spirits do not perceive otherwise than that they are in human shape, thus in a body with skin, bones, and blood; when yet it was shown them that they cannot retain those things which are of no use; as that they have hair, feet upon which they stand, and many other things; whence it would follow also that they have viscera,—as a belly, intestines, a bladder, and like things, for which nevertheless they have no use. When they hear these things, they perceive indeed that they have no use for them, but still that they retain the shape, if not internal still external; and some retain the shame of nakedness from the world, so that they think they clothe themselves with garments, for they consider it disgraceful to appear naked. But what their proper form is, is indeed unknown: but yet from the least organs of the brain, where are the beginnings of the form of the body, it may be in some degree concluded that the forms are not dissimilar from those; but that still they can be restored into a likeness of the human form as often as they direct their mind to it by thoughts."

In several numbers he speaks of their notion that they have such things, and bodily sense, as phantasy. See nos. 364, 374, 376, 389, 404, 1342, 1715. Evil animals, also, he calls phantasies, n. 377; and garments, n. 1797.

He supposed that spirits do not speak sonorously together (n. 2308-9); and that only those recently from the world have bodily touch.—n. 2386.

Again he said,—

"I have talked with new spirits, also, about corporeal things,—they thinking, as others do, that they are clothed with a body like

a human body; for their imagination and interior man lead them thither, namely to the ultimate of order, which is the body: but it was given to answer them that I do not know in what body they are, but that they are most perfect forms for every use, so that they may be called spiritual and celestial forms."— n. 2917.

"I have spoken concerning the form which spirits have, because they do not know in what form they are besides the human, [and said] that the inmosts of the spirit aspire to a form like the human body, as the soul of the parent aspires to that form in the ovum, and the whole spirit of man into the form of the body; but still that it is in a much more perfect form applicable and fitting to heavenly life, which may be illustrated by the nymphæ, which little worms are transformed into winged things, and thus into a form fitted for generation and life in the air, and for uses in their heaven; which form is altogether dissimilar from its worm form, because the use creates the form. But it is manifest that they [the spirits] are not bodies, because bodies are like the worm-forms, and are food for worms; neither would there be any use in the other life for viscera, as a stomach, intestines, a liver, heart, lungs; because these are all formed for the sake of the blood, and this for the muscles and organs of sense, that one may live and act in the world. Wherefore forms of spirits are much more perfect, and that they are represented as human forms is for a cause concerning which above; but what the forms of spirits are, for various causes it has not been given to know."— n. 3472 (Oct. 4, 1748).

From this last number it is plain that he had no idea at that time of any real substantial human forms, except the material bodies of men; and, if at this time he had been called upon to explain the appearance of angels as men to Abraham, Lot, Jacob, and others, he must have said either that the appearances were phantasies, or that they were spirits temporarily clothed with material bodies.

It was two or three years earlier than this that the question was presented to him in writing the "Adversaria." Accordingly we find him saying,—

"When therefore Abraham saw his Messiah, and indeed already in the human form which he was to put on" (n. 199). "The

man himself who wrestled with Jacob was an angel of God the Messiah, clothed with a human form, and thus like any other man. That the angels of God appeared at that time in a human form, as the Messiah Himself with two others to Abraham, who eat with him, also the same to Lot in Sodom, so that they were visible to the very inhabitants of the city, and closed the door, and snatched him and his daughters from the ruin of the city, this is most clear."—n. 1457.

And he proceeds to show how the human bodies were formed from the materials of the atmospheres.

But when he knew that angels and spirits are men in perfect, substantial human bodies, with nothing wanting, he wrote as follows: —

"Angels also have been seen as men before many, in the Word, who did not assume a human form, but manifested themselves in their own form before the eyes of the spirit of the men to whom they appeared, which were then opened."— D. W. in A. E. vii. 1.

"He who does not know anything of this [spiritual] sight, believes that angels, when they were seen by men, assumed a human form, and that when they vanished out of sight they laid it aside: this, however, was not the case; but angels then appeared in their own form, which is the human form, not before the sight of the bodily eyes, but before the sight of the spirit, which sight was then opened."— A. E. n. 53.

It seems probable that Swedenborg's idea of the proper form of the spirit as similar to that of the inmosts of the brain, came from his long search for the soul in her proper kingdom,— the body. He saw that the first lines of the embodiment of the spirit in the embryo are those of the brain, with nervous fibres proceeding from it; and that by these fibres all the rest of the body is woven: hence he inferred that the brain is the proximate clothing and form of the spirit. And this he further confirmed by the observation that the thoughts and intentions of the spirit, by which the body is governed, are first received and take form in the brain. And this idea was so strongly confirmed that it seemed to him that the contrary appearance, that spirits and angels

have full human bodies, could not be real, but must be a phantasy. Under the Divine guidance the truth gradually became clear to him; and in the "True Christian Religion," n. 156, we read,—

"By the spirit of man, in the concrete, no other is meant than his mind; for it is this which lives after death, and is then called a spirit; if good, an angelic spirit, and afterwards an angel; if evil, a satanic spirit, and afterwards a satan. The mind of every man is his internal man, which actually is the man, and is within the external man, which makes his body; wherefore when the body is rejected, which is done by death, it is in a complete human form. They are therefore in error who believe that man's mind is in the head only; it is there in principles only, from which first goes forth everything that man thinks from the understanding and acts from the will; but it is in the body in the derivatives formed for sensation and action."

So carefully protected was he that, even before the subject was clear in his mind, scarcely a trace of his earlier idea appears in his published writings. In the "Arcana," n. 820, he says: —

"The sound of the gnashing of teeth was heard as manifestly as that of a man, which is wonderful, since they have not teeth."

In n. 5387 also he speaks of it as wonderful that they gnashed their teeth. Apparently he had become accustomed to the unexpected sight of teeth; but it was still wonderful that they should be heard.

In another form, also, the same idea makes itself felt to a slight extent in the "Arcana," as well as in the "Diary." If spirits had no use for stomachs and other viscera, of course it was because they did not take food by the mouth and digest it as men do. Hence, throughout the "Arcana" the teaching is that they "are not supported by any food like that of this world, but by every word that proceedeth out of the mouth of God."— n. 681.

"Spirits have not the sense of taste, but a desire, like an appetite, of knowing and learning, in its stead. This is, as it were, their food, with which they are nourished."— n. 1973

The only instance which we have been able to find in the "Arcana" of any other kind of eating by spirits is that of the Jew, who complained that he could get only filth to eat, at which Swedenborg says, "I asked him why he desired to eat since he was a spirit."—n. 940.

In the latter part of the "Diary," written several years after the "Arcana" was finished (1763), he says,—

"They eat and drink there as in the natural world; but all food there is from a spiritual origin; wherefore it is not prepared but is daily given. . . . Because the food is from a spiritual origin, and thus in itself spiritual, and because spirits and angels are men, and endowed with a spiritual body, therefore such spiritual nourishment serves them; a spiritual being is therefore thus nourished spiritually, and a material man materially."—S. D. n. 6088.

He also says that "good spirits and angels have teeth equally as men." (A. E. n. 556.) "They have similar taste, and also smell."—*De Verbo*, n. 3½.

These changes of expression seem to depend wholly upon his fuller knowledge of the nature of the substantial spiritual world, and the substantial spiritual bodies of spirits and angels.

To the same cause is probably to be referred the change from the early expression, "Place, change of place, and distance in the other life are fallacies," A. C. n. 1380, to the strong statement in T. C. R. n. 29, "Spirits and angels . . . are substantial men, and live together like men of the natural world, upon spaces and in times, which, as was said, are determined according to the states of their minds;" and also the advance from early expressions with regard to changes of place in the other world, "that they are only apparent, and are nothing but changes of state, whilst the body remains in the same place" (A. C. n. 1273 and elsewhere), to the more full account in "Heaven and Hell," which explains, that interiorly, but not exteriorly, they are bound to their own societies (n. 497), while

exteriorly they meet in the world of spirits and converse at will.— n. 427.

The progress in Swedenborg's recognition of the full truth as to the substantial reality of the bodies of spirits and angels was probably made more gradual by a certain peculiarity in regard to his own presence among them. This presence, he says, was attended by a certain separation from his body, "but only as to the intellectual part of my mind, but not as to the voluntary." (End of the short "Coronis" to T. C. R.) If not separated as to the voluntary part, he was not separated as to those senses the activity of which makes the sensitive life of the voluntary part. Now, "the sense which is subject to the intellectual part is especially sight; that which is subject to the intellectual and secondarily [dein] to the voluntary part is hearing; that which is subject to both together is smell, and still more, taste; but that which is subject to the voluntary part is touch." (A. C. n. 5077.) It follows, then, that as to the sense of touch, and to a great degree that of taste also, he was not usually separated from the body; and these are the very senses by which we obtain a perception of substantial reality.

That he did enjoy the use of these senses in the spiritual world occasionally, even at an early date, in the state which he called "being withdrawn from the body," is certainly true; but so very rarely that after the "Arcana" was finished it amounted to "only three or four times" (H. H. n. 440), and it was still "wonderful" to him that he possessed in it the sense of touch. He thus describes the state:—

"The man is led into a certain state which is intermediate between sleep and waking, and when he is in this state he cannot know otherwise than that he is altogether awake; all his senses are as wakeful as in the fullest wakefulness of the body, as well sight as hearing, and, what is wonderful, the touch, which then is more exquisite than can ever be given in the wakefulness of the body. In this state also spirits and angels have been seen altogether to the life, also heard, and, what is wonderful, touched; and then

almost nothing of the body intervened. It is this state of which it is said 'to be withdrawn from the body, and not to know whether one is in the body or out of the body' [2 Cor. xii. 2]. I have been let into this state only three or four times, that I might only know what it is, and at the same time that spirits and angels enjoy every sense, and also man when he is withdrawn from the body."—H. H. n. 440.

This is repeated almost word for word from the "Arcana," n. 1883: and it would appear that in the long period that had passed, the experience had not been renewed; it was still "only three or four times."

It is true that he speaks in many places of the existence of these senses, as in A. C. nos. 322, 4622; but the evidence seems to be derived principally from these few experiences. It is true also that his idea of the completeness of spiritual bodies was constantly progressing, as is shown in n. 5078; but the statement here is not nearly so full and satisfactory, especially as to their substantial reality, as the later teaching.

It is interesting to notice that his experience of "being withdrawn from the body" became more frequent in after years. In the "Divine Love and Wisdom" (A. D. 1763) he says he has been in it *many times* (*multis vicibus*), n. 391. In the "True Christian Religion" (1770), he says,—

"I have been [twenty-six years] in the spirit and at the same time in the body, and only sometimes (*modo aliquoties*) out of the body."—n. 157.

BOOK NOTICES.

The Gospel of the Resurrection. By James M. Whiton, Boston: Houghton, Mifflin & Co. 1881. pp. 279.

This tasteful book contains ten brief chapters on the resurrection and cognate topics, written by a thoughtful, candid man, whose attitude is that of a reverent reinvestigator of Bible teaching.

His view is, in general, that the common Christian idea of the resurrection of the material body is simply a relic of Judaism; that it is not reasonable in itself, and not taught in the Bible. He makes his points in the briefest manner, so that the reader may see the points and nothing else. The common doctrines "passed over from the Temple to the church, to flourish in the church to the present day."

"If we think we find an inconsistency between the present resurrection that Christ plainly implies and the future resurrection that Paul prophesies, is it not the wiser way — whatever we can make of the apostle's words — to put Christ before Paul, by accepting the Master's teachings in their obvious meaning?" (p. 17.)

He uses well, to a certain extent, the arguments familiar to New-Churchmen, and has the courage of his opinions.

"The resurrection-power, though claimed for the present by the words, 'I am the resurrection,' we conceive of as somehow reserved, suspended, inactive, latent, to be exhibited at once and explosively, at some last day, precisely as Martha and the other Jews supposed, precisely as our Lord forbade her to suppose." (p. 44.) "The simultaneous resurrection of all the dead, which the creeds teach, is not taught in the Bible." (p. 46.) "There is a deal of false doctrine still sung out of our hymn-books, which is destined to be put quietly away some time." (p. 221.) "There must come a reform of the church doctrine of the resurrection. It is only a question of time." (p. 273.)

He does not know the nature of the spiritual body (p. 233), and his explanation of the teaching as to the last day is not clear: indeed, it only explains it away. Truly, "the Word cannot be understood without doctrine." But the whole tone is so manly, and there is so thorough an abhorrence of the old ideas, that the book is very encouraging reading, and we believe it will do good service in the field to which it is sent.

Our readers will wish to know if Swedenborg is mentioned. The writer quotes many old creeds for the sake of refuting them, but has not much else in view. He says (p. 20) that he expects to be called a Swedenborgian, and he adds (the only undignified sentence in the book),—

"If one is conceited enough to assume that his 'doxy' holds all the truth, and any other 'doxy' holds none of it, then it will be a sure method as well as a swift one, to dispose of this book by saying, 'You're a Swedenborgian.' And I shall be quite content to leave all such readers where they belong, in the company of that 'orthodox' church, which the Rev. Mr.

Murray describes, in his notorious lecture on 'Deacons,' as declaring that they would only allow *beef* sandwiches at their picnic, because the Unitarians used *ham* sandwiches."

The Gospel History. By James R. Gilmore and Lyman Abbott. New York: Fords, Howard, & Hurlburt. 1881. pp. 837.

This is a complete chronological account made up from the four Gospels. Not all of the text is given as in most "harmonies," but those portions which, when fitted together, give the story of our Lord's life. Mr. Gilmore ("Edmund Kirke") has been for some years engaged in selecting and arranging the passages, and in preparing notes which give an explanation of the text and also contain brief sentences from various commentators and writers. Dr. Abbott revised the whole. The text is printed without division into verses; but shows the book, chapter, and verse from which each line comes, the date and the subject, leaving on the average two-thirds of the page for the notes. The paper and printing are excellent.

Though not admitting that the Gospels were intended to be read mainly in this way, we wish to commend the reverent care with which the work has been done. The notes contain a vast amount of the best learning; and the brief selections from authors seem to be just what would be most useful, bringing out the genuine meaning of the text. Copious indexes enable one to turn at once to the point sought for. The book is worthy a place in the family library, and may be made of great use to a minister or Sunday-school worker.

History of the Christian Religion to the Year 200. By C. A. Waite. Chicago: C. Y. Waite & Co. 1881. pp. 455.

This well-printed octavo is an interesting study by a Western gentleman, apparently a lawyer, into the gospel story. With a disposition to separate the truth from the additions which superstition or priestcraft may have made, he has gone over the works at his command, and has reached and published conclusions like those of Colonel Ingersoll. Mr. Waite deems it consistent to argue that because certain fragments of documents which are not preserved, and which we know only through scanty references, are not known to have made mention of certain events in our Lord's life, that therefore no such events happened. He begins with this (p. 13), and gives the seeming argument a cumulative force by

going on with it through all the documents, pitting those which do speak of these events against those which are not known to have done so. In case of the Gospels, he opposes them to each other and to apocryphal Gospels; and concludes, for example, that the "Magnificat" of Mary was an invention of the author of Luke's Gospel, because it is not found in the Protevangelion, which is the document giving the account of Joachim and Anna, and of their wonderful child Mary! (p. 138.) Moreover, when two such documents are compared, Mr. Waite always concludes that the shorter is the more authentic and the longer necessarily a free copy! He raises a difficulty, and contemptuously offers the feeble explanation of Augustine as the remedy (p. 320); he compares with our Lord's miracles such an apocryphal one as Peter's making a camel go through a needle's eye (p. 31); he asserts, as if an eye-witness, that "Gospels were constructed," etc. (p. 41); he uses sometimes a low jocularity (p. 23); he reserves his positive conviction that we have indisputable historical evidence as to our Lord's life till the end, placing it in a brief appendix.

That the writer has no other than hearsay knowledge of the Lord is evident, and we think it well proven here that to know him only in this way is not to know him.

The True Humanity of Christ. By Howard Crosby. New York: A. D. F. Randolph & Co. 1880. pp. 46.

This tasteful little book contains an essay from the forcible pen of Chancellor Crosby in reference to the nature of the Lord Jesus. He shows the unreasonableness of the common Orthodox view, that the Lord was always consciously both God and man, and argues that the Divine nature was dormant in him from Bethlehem to Calvary. But he says,—

"How this could be and the Godhead be maintained in its integrity, or how the Son of God could reduce himself until the Godhood was inefficient or inactive,—these are questions out of human reach."—p. 4.

If Dr. Crosby could exhibit the same frankness in showing the absurdity of his idea of the Godhead, and would then conceive of Divinity in one person, and of the incarnation of this one God in a nature born of a virgin and named Jesus, and would read the Gospels as the history of the purification and glorification of this

nature, all that is now clear in his essay would stand, and his difficulties would disappear. He seems to be on the way to do just this; and, though needlessly rough in style, his essay in view of its progressiveness is intensely interesting.

The New Testament. Revised Version. 1881.

We are happy to inform our readers that, on the very day of the appearance of this long-expected volume, the General Convention then in session directed its Committee on Ecclesiastical Affairs to consider it and report next year. It is not our purpose to anticipate this judgment; but some allusion to the book may be expected of us at once.

A first glance gives the impression that the improvements and consequent superiorities of this revision are fewer than they should have been. Thus we still have "our Father which" for "our Father who," "Holy Ghost" for "Holy Spirit," "whiles" for "while," "immoveable" for "immovable;" for "*that* was the true light which lighteth every man," we now have "there was the true light, *even the light* which lighteth;" for "to shew unto his servants things which must shortly come to pass," we now have "to shew unto his servants, *even* the things which must shortly come to pass."

As an instance of marked improvement we note, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

Our pages will be open to further review of the "revision."

Marriage and the Sexes in both Worlds. Swedenborg Library: B. F. Barrett, Editor. Vol. IX. Philadelphia: E. Claxton & Co. 1881. pp. 224.

The prompt issue of the volumes of this valuable series is evidence that the undertaking prospers. In the one now before us, the editor has taken up the first part of the work on "Conjugial Love," and has given extracts from each chapter, keeping the author's line of thought unbroken, and occasionally revising and improving the translation. The preface contains a statement of the contents of the whole work and of the editor's reason for not introducing extracts from the second part treating of the opposite love in its various degrees of evil.

A Great Lawyer. By C. C. Bonney. Chicago. 1881.

This pamphlet is not a biography, but an essay, by a New-Churchman, descriptive of the lawyer's function and of the manner of its faithful performance. We have read it with great interest, and would express the hope that it may come to the notice of all connected with the legal profession.

MONTHLY NOTES AND COMMENTS.

The Meeting of Convention.

There is always an exhilaration in a meeting of the Convention in a new place; and, but for the too brief notice, Washington would have had a large gathering. As it was, the sections were well and evenly represented by an attendance of twenty-nine ministers, fifty delegates from twelve States, and a good company of visitors. The Washington people know how to make strangers feel at home, and a large family party was soon constituted at the Ebbitt House.

The Committees met on Wednesday, and had all they could do to transact the business required of them. Thursday was as usual the Sunday-school day, and the time was pleasantly occupied in considering as to the lessons to be used another year. Some progress was made toward a more efficient manner of providing explanations of the lessons. A talk about the best time of holding and best manner of conducting such schools was rather rambling, but afforded encouraging evidence of the interest taken in the subject.

On Friday, May 20th, the Convention began, and gave the day to hearing reports; but these were of great interest, and were, for the most part, properly condensed. We were especially interested in the accounts from abroad. Italy reported that la Nuova Epoca was increasing its subscription list. Signor Scocia, of Florence, had found an active ally in Sicily. One hundred and seventy-seven priests and seventy-eight libraries had applied for works, and had been supplied. Hungary reported activity, and services in four places, conducted by Rev. Fedor Goerwitz. Sweden, through Rev. A. Boyesen, said that its mission work was increasing. Denmark has brought a new hymn-book into use, and

has a good library in Copenhagen. In Switzerland, Mr. S. Baumann had been ordained, and there had been a gain in numbers. From East Prussia came a deeply interesting account of Rev. Mr. Schiwek, his reception of the doctrines and his labors and persecutions. The publications now going on in the foreign field were eight volumes in Italian, two in Polish, two in Russian, one in Icelandic, one in Greek, one each in Swedish and Hungarian, two in Danish, three in German, one in Hindoo. The Committee on Foreign Correspondence seems to be an efficient one.

The Iungerich fund for distributing the books to ministers reported progress, twenty thousand of the "True Christian Religion" and fourteen thousand of the "Apocalypse Revealed," beside other volumes, having been given out since the work began.

On Saturday, a pleasing event was the reception of the Savannah Society. There was some discussion about admitting any more individual members, some desire being expressed that the Convention should consist simply of collective bodies coming by their representatives. But in the end the hospitable view, eloquently presented by Judge Huntington, of New York, prevailed over technical objections. A conference in the afternoon on the means of developing the church had the disadvantage of being an interruption, and of having no subdivision of the main topic among the speakers; but the addresses were listened to with interest, as showing different phases of thought upon this most important subject.

The meeting in preparation for the Holy Supper was deeply interesting and thoroughly helpful, though a single speaker or perhaps two would be a better arrangement than four.

The Sunday services, morning and evening, were held in a public hall, on account of the smallness of the church, and were greatly enjoyed. We heard more than once the remark, "We couldn't get along well through the meetings without this Convention Sunday." A sphere of true devotion prevailed at the Holy Supper, which was administered in the afternoon.

The Monday meetings following the call upon the President were long, lasting till near midnight; the loquacity of a Western delegate, who also liked to have the roll called when votes were taken, putting the patience of the members to a strain. But we are happy to say that the Convention as a body maintained its dignity, and, though hindered, proceeded with its business till all that required action was attended to. This included the accept-

ance of the act of incorporation of the Theological School and other important matters.

On Tuesday came the excursion to Mt. Vernon, an excellent conclusion to the meeting. The quiet hillside, embowered in stately trees and overlooking the placid Potomac, was just the place in which to have what one called, not a meeting of the Convention, but of the Church; and certainly the Washington people exerted themselves with successful energy, then and at all other times, to bring the principles of the Church into the social life of the Convention.

If we must look back with some regret to the offering of resolutions to suspend the Constitution, to turn out Mr. Iungerich, and to do other like things, we must all content ourselves, not only with the general assurance that the doing of the Lord's will on earth is subject to the condition of human freedom, but also with the evidence presented that the great body of the Church is conservative of what is good, though progressive in all that is seen to be reasonable and useful.

Bible Wines.

Rev. Dr. Lawrie, formerly a missionary in Syria, has published in the *New Englander* (May, 1881) an address delivered before the Evangelical Ministers' Association of Boston on this topic. He believes the question as to unfermented wine must be mooted till it is settled on the basis of truth; states that he could find no evidence of its existence in Bible lands, except as an invention of Roman luxury; says that the Creator is not to be blamed for man's abuse of God's gifts, whether of wine or fire; that the use of unfermented wine at the sacrament was only practised by a few followers of Tatian of the second century, who also abstained from marriage; that during a residence of two years in the interior of Turkey the first drunken man he saw was an English sailor; and he believes that to denounce men who preach and practise abstinence, because they do not admit that unfermented wine is commended in the Scriptures, "is not the way to victory in fighting against drunkenness." He carefully reviews the arguments of others upon this subject.

We have referred to this article in the belief that the opinions of such men in a question of fact like this are of the first importance, and because there seems to be a prospect of continued debate of the matter till the truth, about which we are not doubtful, shall prevail.

IMPORTANT NEW BOOKS.

THE GOSPEL OF THE RESURRECTION. By JAMES M. WHITON, Ph. D. 1. vol. 16mo, $1.25.

The subject of this book and its masterly treatment ought to attract many readers. It is an attempt to restate the doctrine of the resurrection so as to free it from the features which have made it a stumbling-block to many. While it is stated so as to harmonize with the best tendencies of modern thought, this statement is shown to be entirely consistent with the teachings of the New Testament on the subject, if not indeed the only statement which represents them adequately.

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